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## ALEXANDER FRANCIS CHAMBERLAIN.

ALEXANDER FRANCIS CHAMBERLAIN, professor of anthropology in Clark University, Worcester, Mass., editor of the "*Journal of American Folk-Lore*" from 1900 to 1908, passed away at his home in Worcester on April 8, at the age of forty-nine years. He was born in England on Jan. 12, 1865. His parents settled in the United States when he was still a child, and later on lived in Peterborough, Ontario. He studied modern languages at the University of Toronto, and received the degree of B.A. in 1886.

Through the influence of Sir Daniel Wilson, then president of the University, he became deeply interested in ethnology; and after his appointment as fellow in modern languages at the University College in 1887, he continued his anthropological studies which he had taken up in his undergraduate days. In 1890 Chamberlain was appointed a fellow in anthropology in Clark University. Here he continued his anthropological work, paying particular attention to the linguistic side of anthropology. In 1892 he received the degree of Ph.D. In 1891 he was sent to British Columbia on behalf of the British Association for the Advancement of Science, for the purpose of studying the Kutenai Indians. His report on the tribe appeared in 1892. Other results of his studies appeared in numerous periodicals, some of them in this *Journal*.

In 1892 Dr. Chamberlain was appointed lecturer of anthropology, a position which he held until 1894, when he became assistant professor. In 1911 he was appointed professor of anthropology.

Dr. Chamberlain's contributions to anthropology lie in several fields. We are indebted to him for the greater part of our knowledge of the Kutenai Indians. He made a number of important contributions to our knowledge of the Algonquian tribes, and during the last few years devoted himself particularly to the study of the difficult linguistic problems presented by the Continent of South America. The preliminary results of these studies appeared in the "*American Anthropologist*."

Another branch of anthropological research to which he paid particular attention was the study of the development of the child. He published two volumes on this subject, — "*The Child, a Study in the Evolution of Man*," and "*The Child and Childhood in Folk-Thought*." He continued his interest in this subject until his death, and we may hope to see the results of his later studies, which he left almost completed.

Besides his original contributions to anthropology, Dr. Chamberlain

gave most liberally of his time and energy to the general advancement of the science to which he was devoted. He laid students of anthropology, and particularly also of folk-lore, under great obligations by publishing his bibliographies of current anthropological literature, which appeared first in the "*American Anthropologist*," later jointly in the "*American Anthropologist*" and this *Journal*, more recently as part of "*Current Anthropological Literature*." For many years he also contributed notes on recent publications of folk-lore, which formed an interesting department of this *Journal*.

Not content with serving his colleagues in the most signal manner by placing at their disposal the results of his wide reading, he gave his time to the "*Journal of American Folk-Lore*," which he edited for nine years after Mr. W. W. Newell retired from the editorship. With Dr. G. Stanley Hall, he also edited the "*Journal of Religious Psychology*." His contributions to the "*New International Encyclopædia*," the "*Encyclopædia Britannica*," the "*Encyclopædia Americana*," the "*Handbook of American Indians*," Hastings's "*Encyclopædia of Religion and Ethics*," and Monroe's "*Cyclopedia of Education*," place a large amount of accurate knowledge at the disposal of the general reader.

The generosity with which he gave of his knowledge and his time to his fellow-workers was merely an expression of the desire to be of service to mankind, which was a dominant trait in his character. His interests were not confined by the narrow limits of nationality, but he felt himself one with all the members of mankind, and tried to understand the manifestations of the human mind in all its moods. His attitude was dictated by his convictions; for he held that the organic mental differences between the races of man are trifling as compared to the differences brought about by tradition and social environment. Not content with teaching what he thought, he tried to carry his convictions into practice in his participation in public life.

Anthropologists, and particularly those who had the good fortune to be associated with him in his work, feel keenly the loss that they have sustained.

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